

(70) To the Quenes Maiesties

poore deceiued Subjectts of the Northe Con-
trey, drawen into rebellion by the Earles of
Northumberland and Westmerland.

4'

Written by Thomas
Norton.

126

126

Seen and allowed according to the
Queenes Injunctions.

16-662

Abeit I knowe not by what
name wel to call you, sithens
you haue lost the iuste name
of Englishmen by disturbing
the common peace of Eng-
lande, with cruell iuision and spoile lyke
enimies: and the Queenes Subiects you can
not well be named, hauing thowne away
your due submission and obedience : and yet
her Subiects still must you be, and cannot
enjoy the name of lawfull enemies, being
vnder her highnesse authoritie of correction,
not to be rausomed, nor by the curtesy of
Marshall lawe to be dealt with as iust eni-
mies, but to be executed as traitors and re-
bells : Christians I can not terme you that
haue defaced the Communion of Christi-
ans, and in destroying the booke of Chysses
most holy Testament, renounced your parts
by his Testament bequeathed vnto you : Yet
I remember what you haue ben, by contrey
Englishmen, by nature our kinsmen and al-
lies, by allegiance subiects, by possession
Christian men : I pitie what you now are,
by crueltie and spoile of the land worse than
enimies, by vnnatural doings farther from
dueties of loue than extremest strangers, by
rebellion traytors, by blaspheming Chyse
A.G.

our Sauiour, and destroying the monumenes
of his Religion, worse than Jewes and
Infidels: Lastly I doe not wholly despeire,
though you be farre gone, what by god ad-
vise and repentance hereafter you may be, if
you shall cesse from outrages, assay the day-
ly mercie of our God, & the oft approued cle-
mencie of our most gracious Queene, wher-
by you maye become agayn preserued En-
glishmen in Englande, reconciled kinsmen
and friends, pardoned subiects, and reformed
Christians, who otherwyse stande in state
to vndo your selues, your wyues, chyldren,
and posteritie for euer, to feele the sharpe re-
uenge of her maiesties necessarie justice and
due execution to be most rigorously layd vpō
you by her invincible power, & by the hands
of her true loyal subiects, to lose al that you
possesse, to die with shame, and (that is most
terrible and greuous) to die in state of dam-
nation. The considering of these your perils,
with much compassion of you, & with some
(though but small) remnant of hope, that be-
ing admonished by hearing your frends, and
somewhat alredy touched by felling your sel-
ues, you will be called backe to a more gra-
cious & happy way, hath moued me to write
vnto you. Though it be hard to thinke, that
other mens wordes and writing can with-

Djaw

draw them, whome their owne dutie & most
evident danger coulde not withhold, yet by-
cause (not excusing your wicked folowyng
their) I impute one great part of your most
heynous fault to other mens wicked persua-
sions, so I doe not wholly despeire of your
amendment by better aduises. I shall ther-
fore beseeche you, for the honour of God, for
the quiet of the realme, for the safetie of your
selues, your lynes, possessions, wiues & chil-
dren, for preseruation of youre poore soules
from euerlastyng death, to heare my poore coun-
sell, as of one that is careful for you, & har-
tily prayeth GOD to give you his grace to
haue true repentance, to obtein his and the
Quenes maiesties mercifull pardon, & that
your daungerous beginnings may be exam-
ple to restraine both your selues and all god-
subiectes from lyke mischiefe hereafter. I
know byles launced before their ripeness,
are not thereby well cured: yet hope I that
the rancour and soze of your disorders hath
by this time growne so farre and gathered
as much yll humour as it can, & the same so
rottened with your owne paines & calamitie,
that you are not altogether vnryupe & bare-
dy to receiuie the meanes of your healing, ra-
ther than to continue, till you must of neces-
sarie be cutte off as vncurable and despeired

A.iii.

mem-

members. Call I pray you to remembrance
your mater, cause, and quarel, and therwith
the ende whereto it tendeth: the shewes and
colors wherwith it is cloaked, and therin the
likelyhod of those successes that you are pro-
mised, with the hope of your aides, complices
fauozers and succours: the states and quali-
ties of those that haue misgilded you: howe
farre you be any way bound unto them, and
to whom you rather be bound, and for what
causes: the maner of your owne doinges in
following them: the power and force of her
maiestie, her true subiects, and other bent a-
gainst you: your own manifest mischefe and
daunger, both bodily and ghostly: almighty
Gods infinite mercie, and the Quenes Pa-
resties excessive clemencie.

*Their cause
and intent.* Youre very matter, cause, and quarell in-
deede, is not any enterprize for your commo-
ditie, nor meant for your benefite, no more
then if you were set a woxke to hange your
selues, siche good will they beare you that
thus deceiue you. The very matter in deede
is this, to alter the state and gouernment of
the realme: to ouerthowe hir maesties our
most gracious soueraine Ladies crowne and
dignitie: to satisfie the neede and pouertie of
such your leaders, as are fallen into lache by
their leud unchristinesse and wastfull spen-
ding

ding in most byle thinges and vnginges: to set
by the ambition of most uniuersitie persons:
to serue the turne of our sovrein enclries, by
whome extending our generall destruction,
your misleaders are both with present mea-
nes & great hopes most traiterously corrup-^{Magnaz spes}
ted: to aduance a fayned and false tytle, that alia Romæ
hath neither fundation of right and law, nor
can stande with the safetie of the Quenes
Maestie, and can not but moske manifessly
threaten to the realme spoile, tyranny, aliena-
tion of honoz, of soueraintie and of neces-
sary defense, with most greuous bondage to
strangers vniust poower. To which cause
whosoever shall by meanes of alliance,^{Confederat.}
league, confederacie, or other bond of fauour
whatsoever, knit or ioyce himselfe, can not
in right consideration be seuered from the so-
cietie and stayne of your treason and rebelli-
on, nor can be any other but a daily dange-
rous underminer of the Quenes moske ex-
cellent Maesties Crowne and life, whome
OD long p; cserue, euен to your benefits
howsoever pore soules you be abused. This
is your naked cause, howsoever your sedu-
ters haue clothed it. Lett eche of you weye
with him selfe, (for so it standeth you vpon)
what he hath heard and vnderstoode among
you, what forme of conditions he knoweth
would

Wold confeir our Captaynes, what change
Would plese them, what successe he looketh
for if yor treasons might prosper, what at-
temp's haue ben giuen, for which of the Po-
bixies destruction they pretend themselves
to be carefull, what course that Nobilitie
hath taken, what maner leages,alliances or
cōioynings they haue entred, what metings
they haue had, what saythes and promyses,
and whereto they haue bene giuen, if theyz
owne proclamation say true, and do nor ra-
ther sclaundre Nobilitie to deceiue you:and
so shall you easly decifre and plainly see the
matter to be as I haue disclosed it. Which
course to follow, what were it els,than to re-
sist the ordinance of almighty GOD, to re-
iect his most inestimable benefit,a most gra-
tious Duene our most deare mother, nurse
and protectrice, to draw vpon vs the yoke of
a cursed and abominable rule, of most vile
and cruci example odious to God and man,
to shake away a most peisable gouernment,
to pull vpon our owne heades by Gods iust
plage moste miserable calamitie & slauerie,
and to be parteners of his iste reuenge for
the notorious euils of those whose yoke we
shoulde so seeke to entre: And yet a change
must be made by your wyse leaders greate
discretions,a noble change forsooth.

An yll
change.

Som

Some of you parhaps, see nothing but the Their co-
outward shew & colour, bycause you loke to lours.
nothing else, which yet God wot is ful il fa-
voured. Your great Captains (a likely mat-
ter) pityng the soule disozer of the realme Ironia.
of England, so empoverished and decayed fro
the maruelous welthy state wherin Quæn
Marie leste it, so far indettend beyond the ex-
penses of infinite treasure that Kinge Phi-
lip brought and left in this land, so subiected
to strangers that had so small likelyhode to
haue oughte to do here in Quæne Maries
raigne, so troubled with forrein warres and
invasions as we haue ben in the .xi. yearss
& more of the Quænes noble gouernment,
so defrauded of due execusion of iustice, that
no subiect can haue his right by laws (wher
in ded none wanteth his right but they and
you that yet wante your due execusion, but
may haue it time ynough) and that most la-
mentable is, those goddeuout men, as your
holy Earle of Westmerlande and other, in
whom no kinde of lewdnesse lacked, but re-
bellion, which they haue now added to make
vp their full heape of iniquitie y they might
be perfittly starke noughe, being græued for-
sooth to see God ill serued in the common or-
der of prayers, preaching, and administrati-
on of Sacraments, and specially in this, that

B.j. the

the boke of God lieth open to the people, and
that god is serued after gods own teaching:
to remedie all those mischiesfs, these notably
well chosen men, like them selues, haue cal-
led a noble Parlement & Convocation, that
is, a route of vnlearned, rude rebelles, for-
getting all duty to God, Prince, Countrey,
Neighbours, and all that ever honest is: and
in this depe, wise and godly assembly, by the
Mass: of the inspiration: of the Diuils spirite, whom vn-
holly Ghost. der false name of the holy Ghost, they haue
in abominable sacrifice called vpon, it is at
length decreed, enacted and proclaimed, that
your two Erles with the rest of their factio,
are the Quenes true and faithfull subiects:
that they haue a good mening: that Nobility
haue given their faith to further it: that dis-
orderd and euill disposed persons about the
Quene, seeking their owne aduancements,
haue ouerthown true religio, disordred the
realme, and seke destructio of the Nobilitie:
that these your god Gouvernours will with
the helpe of GOD and god people, redresse
things amisse, and restore ancient custome
and liberties to the Church and Realme.
Finally, they enforme of a great purpose of
straungers to correct and chasten vs, to the
hazard of the Realme, whiche they wil auoid
by hazarding it them selues, And after the

ENDE

Their pro-
clamation.

Mass: of the
holly Ghost.

ende they say, God save the Quene, when
in their doings and discourses before, out of They meane ;
all course of dutie, they haue plainly shewed not our
it is not our quene, Quene Elizabeth that Quene
they meane.

Blind men may iudge no colors. A man in
a darke place without light, or he whose eies
be blindefild or couered with any thing that
he can not see thorough, or he that obstinately
winketh, is as vnapt to discerne colours as
he that is stark blinde. Wherefore if you wil
rightly iudge of these colours, and see what
they be in dede, you must come out of that
blinde corner of rebellion and error where
no truthe shyneth, you muste shake of the
veyle or couering of wrongful affection and
misunderstanding, and you must leauie win-
king at your owne faultes and follies. And
principally you must pray to almighty God
to open your eies, to giue you his grace to see
truthe and finde mercie at his handes. And
thus prepared, I besech you descende to con-
ferre these gaye colours in the bzoade light.

Your Earles (say they) are the Quenes
true subiects. Suppose it for the time and for
the questions sake, as they would haue you
but for the time and for their purposes sake
to take it, that they understand or mean ther-
by Quene Elizabeth our most gracions so-

They are nos
true subiects.

W.y. ueraigne

Marius and
Sylla

veraigne Ladie, & not any other that would
bring vpon vs Mariana tempora , the mis-
erablest dayes that euer Rome or Englannde
felte. Farre doth the proportion of duety of
subiectes to the Prince excede the duetie of
seruauntes to Maisters, or children to Pa-
rents, yea or wyues to their husbandes, the
verie neerest conioyning in humain fellow-
ship, euen so farre as a Realme excedeth a
private familie. But if one of your owne
seruaunts, childdren or wiues, shold do that
without your wil, yea against your wil and
expresse commaundement , that your Cap-
tayns and you haue attempted without and
against the Queens hignes pleasure, wold
you accompt them god seruaunts, god chil-
dren, or god wiues? If the seruaunt shall de-
parte from his maisters seruice wythout
leaue, the childe from his fathers obedience,
the wife f. o the society of her husband with-
out his contentement or pleasure knownen,
the case being supposed your owne, you can
not like it. If they shall put on armour and
weapen, and become terrible, or threaten
force to the Master, Father, Husband, or the
rest of the familie : if the case (I saye) were
your owne, you would more mislike it. If
they shall threaten to pull away, to banish,
to destroy those friendes or god seruants, or
the

the rest of the children whom the maister,
father or husbande dearely esteemeth, by
whose godfauayle, cherishing and dutifull
ministrie and attendance , the maister,
father, or husband is serued & preserved, &
mainteyneth the cōmodities of his confe-
nāce: this being your own case, you would
yet more disallow it . If they shall misen-
treate, rob, spoyle, mayhemme , and murder
some of the rest of those other seruantes,
frends & children that the maister, father,
or husband so dearly loueth, & for his bene-
fite cōfortably vseth : were it in your own
case, you wold now abhor it. If by no war-
ning, prohibition, request, promise of recō-
ciliation, threatening or otherwayes, they
will cesse of prosecutting their enterprise :
the case being your own, you would hiely
stomack it. If notwithstanding all these do-
ings, procedings, continuings, neglecting
of threathnings , rejecting of faire speachs
and promises, these risers, withstanders,
inuaders, robbers, murderers, cōtemners
without licence, against the authoritie, a-
gainst the open declaration of his own wil
and meanes of pacification sought by the
maister, father, or husbande, will still saye
and maintayn that they be true and faith-
full seruantes, humble and obedient chil-

dren,

Dren, god and louyng wyues : if the cases
were your own, you wold not beleue it.

The Quenes maiestie Quene Elizabeth
is by al right the Soueraigne Ladie & Mai-
stresse of vs all, and of you too, & that must ye
otherwise acknowlege or otherwise fele, or
both to your terrour I speake it. Her grace
is the most louing mother and nourse of all
hir god subiects, to your shame and reproch
of vnkindnesse I say it. Her highnesse is the
Husband of the comon weale, maried to the
realme, and the same by ceremonie of ring
as solemnely signified as any common ma-
riage is, to our great comfort and confidence
I reberse it. Shal your captains forslake her
service, and tell you they are godseruants?
Shall they or you resylt her authoritie, & re-
fuse hir blessing, & say they or you be her god
children? Shall they leuer the knot of loue
and agrement betwene her and them, and
yelde their bodies to a notorius adulter, and
yet say they breake no bonde of this sacred
wedlocke? Call their doings to minde, per-
use them, wey them. They haue long agoe
nourished this treason in their hartes: they
haue bene long prouidynge for it: it was
brought to her maiestie and her counsell by
aduertisements: thei haue bin tenderly delt
with, priuately admonished of the rumors,

the

the matter so signified vnto them, as if her
highnesse were loth to beleue it : themsel-
ues haue forsworne it, with greate othes &
detestation, protestinge themselues to be free
from it. Wherin note I pray you the great
indulgence towarde them euен with the
most that any subiect in highest place may
use in cases touching his Soueraignes sa-
fetie, whereof he ought not to be prodigal.
And yet could none of these two great kind-
nesses moue them. Note withall how ly-
kely they are to professe a true Religion,
that holde this p;inciple to keepe no faith, Papistes
use no loyalty, regard no othes & promises ^{teache to}
made with attestation of God, and auow- ^{keepe no}
ing themselues to renouncing of heaven &
to eternall damnation. Note also how ly-
kely they are to say true to you, in the
things they beare you in hand, or in keping
promise with you for your succor, defensē
or standing by you in extremitie, if them-
selues might haue any hope to escape, and
leauē you to gods mercie, or rather to your
own miserie & most harde aduenture. For
surely they do in the while but use you for
a buckler, to holde vp betwene them & the
strokes for a time, & at length when they
be ouerlayde, they will throwe away their
buckler that they may run away the ligh-
ter, if they and their buckler bothe be not
asore

soveraigne beaten downe to the grounde.
But these god men well respecting Reli-
gion, that respecte no faith, nor will keepe
any with you more than they haue kept
with the Queene & her Officers, being cal-
led at length by order to purge them sel-
ves, refuse to appere: being more earnest-
ly called vpon to come & declare their inno-
cence, they enter into actuall rebellion,
raise vp you and other to keepe themselues
from the face of iustice, & yet they haue put
on a visor of great vertue : and where in
deed not being able to cleare themselues, &
answer their traiterous leagues and deui-
ses, they vse you for the time to staye their
apprehension, til they may otherwise pro-
vide their escape, they beare you in hande
that with all reverence they remaine her
true & faithfull subiects. Is not this a plain
counterfait color? There is no white with-
out whitenesse, no god without godnesse,
none true without truthe, none faithfull
without faithfulnessse, no subiecte without
subiection and obedience : What do they
herein else, but as all other traytours and
rebelles haue euer and ordinarily do, pre-
tend themselues to be true subiectes, kno-
wing otherwise that simple subiects wold
not followe them at all?

These god-religious Erles and Captai-
nes

nes that so much inuey agaist faith which
they vse not, and bragge of the value and
merites of god woorkes whereof they haue
few. now let them if they wil proue their co-
lour true, that they be as they pretend, shew
me their faith by their workes, their white
by their whitenesse, proue themselues true
by true dealing, with God in their periurie
with Prince in their rebellion, with subiect
and neighbours in their spoyles and robbe-
ries, and well paying their dettes, yea with
your selues in so sowly abusyng you. Let
them proue themselves faithfull subiects in
their refusall to come to answer, in their ri-
sing without warrant, their resistance with-
out yelding. All these enormities they still
continue, no gentle vsage, no god meane
restraineth them. Alas the case is to playne.

They say they haue god meanyng. If it Their mea-
were so, it would procede by god doing, and ning no
tend to god ending. But what god meaning good,
are such god men like to haue? Or whatsoe-
ver is god meaning, be these likely to light
firſt vpō it, or fitly chosen to further it? Dom-
what must be sayd, or nothing can be done.
Some shew must be made, or no man wil fo-
low. How easie is it for the nougliest per-
son to say he meaneth well: but how plaine
is it on the other ſide for every reasonable

C. J. man

man to see, that he that doth vngraciously
meaneth ill: and he that puteth in execution
horrible and vngodly fates, continueth and
reioyceth in them, riseth without his princes
warrant, armeth her subiects without au-
thoritie, employeth their force to her terror,
bendeth al his doings to tumult and vprore,
destrooyeth the boke of God the most comfor-
table iewell in the world published with the
princes power and commendation, wherin
eche man is truly taught howe to doe well
in daede, this man I say that doth thus ill,
meaneth not wel how god soever he say his
meaning is. Discerne the tree by the fruits,
the faith by the works, the saying by profe,
the pretended meaning by apparant deedes.
These men meane shrewdly or speake ve-
ry falsely, when they say they meane well,
and yet do so yll. If they meane well to the
Quene, when they thus resist her, it is pos-
sible they will vndoe you too, and yet beare
you in hand they meane you well. They
meane to you daungerously euil, and they
meane to themselves foolishly well, in thru-
sting youre bodies betweene them and their
due danger, while such shifte wil last, and til
they may spie a better. But you shall do wel
to discerne their ill meaning: let them aun-
swer their faults, & repent you your faults.

De

Of such a god meaning on your part may
ryse a god doing, and hap a better spedding
than is yet to be looked for.

But see in what forme and particullari-
ties this god meaning is expressed. Nobilitie
litie (say they) and other haue giuen they^r
faith to further this lewd meaning. If any
such confederacie be, as it is not so greate
as you be boorne in bande, it shall be god to
the parties to purge them of that ielousie
in true seruice against your captayns and
you. Neither can any be free from the spot
therof, that shal be founde to aduaunce, fa-
uour, mainteyne or ioyne himselfe to any
estate or title that impo^teth hir maiesties
daunger, or hath impugned her hyghnesse
safety right or dignitie. No, no, this is but
a colour to slander Nobilitie, and deceiu^s
you with baine hope of desperate succors.
You see you finde it not, you are destitute
and disappoyneted of it. If suche leagues
had ben, never looke that they wyll keepe
sayth with you that breake it with their
Prince, or will ioyne with you beinge no
stronger then you be to beare them harm-
lesse. Looke sooner that Nobilitie will the
rather employ them selues for her Mai-
estie agaynst you, to clense and reuenge
this great infamie and dishonor with your
C.ij. just

The rule of
three gou-
erners.

Great wast in
the melting.

inste destruction. But be it, that they had so, and were toynd together to aduaunce this god meaning, wherof God wote you are sowly begyled. What is it I pray you or what grounde hath it? What hath her maestie or hir counsell offended? Wherin is the Realme so daungered and oppresed, that it must haue violent remedy, it may abyde no delay of Counselling, no ordinarie meane of reformation: Northumberland, Westmerland & Swinborn, like Catiline, Lentulus, and Manlius must erecte a newe Triumvirates to repaire or newe melte and fashion the decayed common weale of England? Forsoth disordered and yl disposed persons aboue the Quene haue marred all. Disordered sayth my Lorde of Westmerlande: Ill disposed, sayth my Lorde of Northumberlande: about the Quene, say god felawes, wight riders and robbers in the borders of two realmes? O vertuous men, O holy theues, O well meaning traitours, O likely surmise. Is there any greater disorder then rebellion? Is there any worse disposition then Treason? Is there any greater falsehood than thus to defame the Quenes moste noble gouernemente? Are you so blynde not to see the Quene touched, though to begyle you, bir name

name be spared? Come they, whome you
call disordered, to the Quene uncalled?
Are they not of her Maiesties Counsell by
her wise and god choysse? Deale they not
in the causes of the realme to such end and
with such meanes as her maestie appoin-
teth? Do they any thing withoute her au-
thoritie and god lyking, as there is god
cause? Make they any laws, require they
any Subsidies, do they the greatest thin-
ges, without assent of the whole Realme,
your owne assent by your deputies & bur-
geses, yea your owne forsworne captains,
in open parliament, wherunto her Ma-
iesties assente is had: or in cases out of par-
liament, is ought put in executio without
her highnesse will and pleasure? Do they
their things here, frow you, as you do your
things there? Dimpudent beastes to beare
you so in hande. D deceyued fooles you to
beleue it. But D mad voltes so rashly to
hazard your possessions, liues, god names,
wiues, chyldren, hauour, yea soules, and
all vpon credit of so false reports. It is her
Maestie that dothe these god thinges her
selfe, and honorably auoweth and inuinc-
ibly will vpholde the doing of those things
which your captaynes call misdoings, and

noble

The Quenes
name for-
borne, to
slander her
Counsell.

noble counsellers that serue her in so god
gouernaunce of her estate, with the assi-
stance of almighty God in her right, & the
dutifull service of all hit true Nobilitie &
her faithfull subiectes against al rebelles,
taytours and enimies, whatsoeuer they
be, eyther within the Realme or without.
Thus knowe ye, that her Maestie ta-
keth vpon her the iustification of her go-
uernement, and her counsels ministerie
therein. Therefore when your Earles ac-
cuse these about the Quene, they accuse
the Quene her selfe. It is but coloure to
abuse you. They would say the Quene, if
they thought you wold well take it. And if
GOD were so farre angry with vs as to
giue them miraculous victorie against all
ikelthode, yea and in mans eies against all
possibilitie, no dout her Maestie shoulde
sele it with the fowlest indignitie that e-
uer was seen in earth. And if it lay in them
to spoile her maestie and the realme of hit
god counsellors, their slender curtesie to
her person wold sone appere. Ceasse then
to be so beguiled, take that shadow away,
and take it as truthe is, that your Earles
proclamation in dede sayth, though not in
the selfe same sillables, that the Quenes
Maestie with her Nobilitie, Parliament,

and

and Counsell, haue done these mischieses
that my lord of Westmerland and his fel-
lowes must redresse in hast. And these no-
bilitie and counsellors your wise god ru-
lers call disordered and euill disposed per-
sons. If you know them not, will you be. The Counsell
leue that so wise , learned , vertuous and not disordered
noble a Quene calleth to her counsell dis- nor il disposed.
ordered & euil disposed persons: Yea more,
if you know them not, wil you beleue that
so great weaknesse and pouertie, wherein
her maiestie found the realme, is (thankes
be to God) repaired: so great quietnes and
peace procured and kept: so god & equal di-
stributing of justice maintained: such ami-
tie with neighbours, such loue, credit, yea
awe of her highnes among forren princes
and Potestates, conciled and vpholden, so
firmely, and so many yeares: will you be-
lieue so great things, so well done, so long
continued, by disordered & ill disposed per-
sons? If you know them, then neede I say The rebels di-
no more. You know your proclamation is orders and yl
false, yow know they be slaundered , you
know your selues be deceipted. God give
you grace to know howe to recover your
selues againe. But on the other side, when
you remember that which you daily see, the
vanities, the dolitishnesse, the bozrowings
with

Without caring to pay, the prostitute abuse
Without regard of chastitie, the leude vn-
christinesse without respect of wel getting
or wel spending, the rashnesse without dis-
cretion, the vngodly life without al vertu,
the gloriouſe lustinesse wythout feare of
God and without all foundation of hone-
ſtie, the adulteries, fornications, thefes,
robberies, spoiles, murders and other mis-
chieves, in ſome of your captaynes profeſ-
ſedly open and daily exercized, even with
the gay name of a ioly stout Gentleman &
lusty courage, and in ſome of greatest ra-
uenie, yet like Rainard the Foxe cloaked
with ſome more hypocriſie : theſe when
you marke and wey truly, as you ſee them
daily apply the wordes of diſordred and ill
diſpoſed persons as you ſee them deſerued.
Let every worke haue his true name. And
no w ſe theſe colours. Rebelles are caſled
true ſubiectes: the Queene maieſtie is na-
med with honour, and touched with diſho-
nour: her doings, that they may be more
frely flandered, ar imputed to other whom
they dare moze boldly defame: you are led
againſt the Queene, & born in hand againſt
other: Nobilitie is falſly charged: foulē
treafon is caſled god meaning: periurie
chalēgeth to be beleued: common robbers
and

and theues, adulterers, murderers & rebels
are well disposed persons: the Queenes ma-
ties counseil and truz nobilitie are called
disordered and ill disposed. Alas these colo;g
are so blacke, that they wil take none other
hue. Marke well. If you beleue these, you
may not saye you are deceyued otherwyse
then wilfully, the matter is so plaine.

But what haue these disorderd and euill
disposed counsellors about the Queene done
say you? ouercome true and Catholike reli-
gion, disorderd the realme, seke the destruc-
tion of Nobility. O shameles falshods, O fa-
ding false and bayne colours. Come out of
darknes, open your eyes, carry them into the
light, hold them against the sunne, trie them
and iudge of them. They haue ouercome Religion.
true religion, say your sedicers & false tea-
chers. Is there any alteration of Religion
made so rashly as your rebellion: or teacheth
it so vngodly doings as you do execute: or is
it receyued from any other then from the
word of God himselfe? If you will haue a-
ny religion, I truste you will hane Christes,
religion. If you will haue the Religion of
Christ, I hope you will best beleue him
selfe to tell you what it is. If you will heare him
selfe speke, you may not destroy his wo:de.
Euen they that woule deceiue ye most can
D.j. not

Tearing the
Bible

not deny that the holy Bible is the worde
of G D D, whatsoeuer is taught therin is
truth, whatsoeuer is against it is heresie &
falshode. How thinke you then, doe they
meane you wel that take Gods word from
you, that destroy the bible, teare and tread
vnder fete the Scripture of the worde of
God, forbidde you to heare or knowe that
wherby only you should heare and knowe
truth, and learne to see theyr falshode? can
they wish you to see that would take away
your light? can they wish you to fare well
that would deprive you of your fode? The
blasphemie is paynous, the offence dange-
rous, this path is not the way to true reli-
gion, but to error, which they would not
haue you see, that persuade you to blindfall
your selfs against the truth of gods gospel

Breaking
the Com-
munion ta-
ble.

Besides your destroying of Gods boke,
can ye think that thei meane to draw you
to true & catholike religion, that persuade
you to destroy the monuments of Christi-
an Communion? Read or heare the whole
forme of that seruice, iudge of every word
and sentence, and then shall you see what
comforste your false deceyuers haue taken
from you. Compare what god you find in
that, and what edifying in the contrarie:
what swatenes it is to ioyne with Gods
congre-

congregation in partaking of Chritses bo-
dy & bloud by meane of his sacramentes,
and what vanitie or rather sorrow it is to
gaze vpon a these that robbeth you of that
treasure, pretendeth to take it al himselfe,
and holdeth vp that which he calleth a Sa-
crament as it were in insultation and tri-
umph over your silly simplicitie. Do but
heare, reade and knowe the thinges that
ye yet despise, I dout not Gods grace shall
crepe into you for your comfort.

Where thidly you haue raged against Cruelty to
the mariage of Gods Ministers, beholde ^{maried} priestes
your owne madnesse. I hope you be not all ^{priestes}
popish priestes Bastardes, thus rebelli-
ously to rise for the honor of your false Fa-
thers. Do you think al your popish priestes
to haue liued chaste? Knowe you not their
olde incontinence commonly misnamed
lustinesse and god fellowship? Re mem-
ber the examples your selues. Is mariage
worse then hozedom? Was it not by them
selues taught to be a sacrament? Is it not
the holy ordinance of god? Is the mariage
of your selues and youre foze fathers be-
come vncleanness, or displeasing to God?
Thinke not so yll of your selues. No, no,
there is another matter. You are begyled
poore soules, luke home to your own beds,

D.ij. preserue

preserue the cleanenesse & honesty of your
houses. This is a quarel wholly like the
old rebelles complaint of enclosing of com-
mons. Many of your disordered and euill
dysposed wyues are much agreeued that
Priestes which were wont to be common
be nowe made severall, Hinc illæ lacri-
mae, there is the grieve in dæde. And truthe
it is and so shall you finde it: few wemen
for me agaist the mariage of Priestes,
calling it vnlawfull, and incensing men a-
gainst it, but such as haue bene Priestes
harlots or sayne would be. Content your
wiues your selues, and let Priestes haue
their owne. And for whole religion, re-
ceiue it as GOD had taught it, reade his
worde: and for the delinerie and explica-
tion of it, it behoueth you, being no better
clerkes then you are, to credite the whole
Parliament, the learned Clergie of the
Realme, and those that teache you by the
booke of God, & learne it in such sorte & pla-
ces as it is to be taught. Your Camp is no
good schole of Divinitie. Your churches as
they were reformed, the word of God red
in such tong as you vnderstode it, the Sa-
craments ministred to your comforste: in
such sorte as you might feele the sene of
them and be edified by them, the godly ex-
amples

amples of your Ministers living in holy
matrimonie with their owne wyues and
abstaying from yours, their teaching you
obedience, justice, & charitie, be the means
to learne truth.

And yet if errors had ben taught, this is
not the way to come to amendment.
Know of those that complain of the ouer-
throwing of that religiō that liketh them,
if euer they sought god meanes to defend
it and were denied, if euer they offred con-
ference where it was meete and were re-
fused, if euer they mayntained it in place
conuenient by the word of God and were
not fully, truly and charitably answered:
Thinke you hit maiestie & the wisest of the
realm haue no care of their owne soules,
that haue charge bothe of their owne and
yours? Thinke you they woulde haue en-
tered into the troubles of changing religi-
on, vnlesse very truth, conscience and zeale
for all our soules had enforced them? God
wote you are deceyued, you are out of the
way for true vnderstanding religion, you
are out of the way for true seking it, and
ye are very far out of the way in thinking
that your captaynes haue any care of it.

They abuse you in this as in the rest.
They regarde no religion, that goe so ir-
religi-

religiously to work. All is but shewes and
hypocrise. They haue frequented the ser-
vice established by cōmon authority, they
haue receyued Goddes Communion with
hys Churche, they haue commended it,
which if they had had the contrarie religi-
on to hart, they would not nor might haue
done, vntille they woulde confesse them
selues such as you ought not to beleue. But
the truthe is, they knowe that for want of
sufficient preaching, and especially for
want of grace to receyue the truthe of God
preached, and partly also for that long
settled errours euē in men otherwylle
good and honest, must haue their tyme of
instruction and persuasion: by these mea-
nes I say, there be many yet within the
realme not well taught: the multitude of
which simple men, they hoped by thys co-
lour to drawe to the felowship of their re-
bellion, and that way to haue more helpe
to shelde them selues from the power of
Justice, and so to gyue an aduenture by
more ayde to escape the due punishment
for these their treasons that otherwise in
peasable place of justice they could not de-
fend or auoyde.

So still this is but colour, euē as is the
same that followeth, that her Maiesties Cou-
sell

well have disordered the Realme. Well they
knowe it is not so, and well they know that ^{Disordring}
they nor their auncestors never knewe it so
well ordered. But if any would beleue such
sclaundre, they hoped thereby to winne the
moe complices, and so to hide their owne
daunger in the multitude. Consider the
truthe of this colour. Weye the times, con-
ferre and examine them truly. Let not false
persuasions deceyue you. Be not so wild and
wanton with wealth to forget whence your
wealth commeth, or not to see that the Re-
alme hath it. Had Englande euer in our
memorie so long so blisseid peace bothe at
home and abroad? Had euer true Nobilitie
more tender indulgence and honozable che-
rishing? Had euer subiectes more true and
free administration of law and right? Was
England euer better ordered in all degrees,
from hye to lowe, till your shamefull rebel-
lion hath interrupted the great blessing of
God? Or hath all Christendome the like at
this day, your lewde tumult onely excepted?
Hath not her Maiestie with the advise and
ayde of her most honorabile Counsell, so or-
dered vs, that we haue as it were standing
on shoze behoden the shipwacks of other
nations? Live we not dayly to our comfort
with the frutes of this god gouernement?

It is such, that as the case standeth, he is
lyke to be vnhappy that shall ouerlyue it.
Is this the thankes due to her Maiestie and
her Counsell for their care and trauayle for
your preseruation? Suppose you that such
kindenesse is the way to kepe GOD louing
and beneficall vnto vs? Repent your errore,
acknowledege with thankes the god order of
the realme that you haue felt with profitte,
for sake the dysoorderers of the comon welth,
and yelde to suche god order as they that
haue wel, wisely, justly and mercyfullly orde-
red it can best dispese of you. You see these be
stil but false colours to deceiue moe subiects,
to draw met adherentes, to helpe to shroude
your seducers in communitie of perill.

Destruction of Nobility And of like sort, falshode and impudencie
is that they say of seeking to destroy Nobilitie. Though some of them that so proclaimme
haue bene noble, you must remember hevve
Nobilitie may rile & fall. There is no tray-
tor noble, how notable soever he be, or how
noble soever his auncesters were. The ad-
uaancement for vertue to the most honora-
ble order is no more due to god, valiant and
true Gentlemen, than the defacing of the
former ensignes of Nobilitie, and solemine
spurning them into a ditch, is a due preci-
dice to dyloyal and vntrue subiects, the very
Sayne

Stayne of whose companie, presence or fellowship in the tokens of honour true Nobilitie can not beare. Pitie it is that they haue so far forgotten the common wealth and their own, so to deserue. But so deseruing, god example and necessarie iustice it is, that they beare their extremest infamie. Neither yet hath the Quenes maiestie nor her Counsell soughte their destruction, but they themselues haue now procured their owne and drawen you in with them. Let themselues say of the benefites they haue receyued of her maiestie, her god countenance and suppor-
tation, all her Counselles frendly and louing meanes to do them god: then iudge ye what cause they haue so to say. As soz the rest of the Nobilitie, as they be most deeply bound to her maiestie for her god and gracious tender loue and fauour to them, which they ceasse not to acknowledge, and will do, euen with the aduenture of their liues, honours and possessions, in her maiesties defense, agaist all rebels and traytors, and nainely agaist your Captaines and you: so are they full slenderly behoden to your two god Erles for defaming them with the partenership of so fowle and abhominable treasons. And soz that the slander is generall, without particular naming of any, ye must

C.J. loke

loke for the more generall revenge of all nobility against you, no one shinking or withdrawinge, but every one moste forwardely pressing to purge himself by his godd seruice from so great dyshonour, and to shewe hys thankfulness (the naturall propertie of honour) to hir maiestie for hir great kindnesse and tender loue to that whole degree. Some of them to their great prayse, you see, alredy haue shewed their truthe, in repressing your attempts, refusing your societies, & in readinesse to ouerthow you. Eche man is so likeliest to desire a newe estate, as he hath most cause to be wary of the olde. In what Princes dayes did euer Nobility liue, or can they hope to liue in such securitie, in such (as it were) nerenesse and conuenient familiarity with their prince, so free from vnjust backbitings, from vaine ielosies & suspitions, from dangers by enemies reportes or false accusations, from tumulte war and malice one against another, yea from all vnsuerties and vnpquietnesse, as they haue done in hir maiesties dayes? It is maruellous and vnnaturally miraculous, that there are founde such two (I meane your two Erles) to shew such vnkindnesse. Think not then that any moe of nobilitie be so yl minded. But be not deceyued, take the thing as truth is, this is
but

but a coloz, howbeit in dede a leud malicious
suttle & dangerous coloz, partly to the intent
to rayse mistrust betwene hir Maestie and
hir nobles, if either wers not so wel known
to other as they be, & partly or rather chiesly
to deceiue and detaine you with hope of that
which is not in dede. But as in the one they
labour in bayne, so in the other learne you
to be wiser, & to trust them the worse here-
after. You finde it falleth not out so. Hir ma-
iestie hath euer cherished Nobilitie, no one
of that estate hath by her perished in all her
time, they know it and acknowledge it, and
you must feele it. You see that they come not
to you, for all the promises and saythes sup-
poled in youre proclamation. It falleth not
out as you are borne in hand: they are all in
readinesse with their power against you, to
clere themselves, & to wreke the dishonor vpon
you. If this coloz deceyue you, you winke
hard or be maruelously blinded. If any
of nobilitie for any contempts or other can-
ses haue ben stayed (whereupon the likely-
hode is that you are the moze led to thinke
this surmisse true) themselues acknowlege
yet with what clemency they are vsed, the
woold knoweth how syzy hir maestie is to
haue any such occasion: but howsoever it be,
they haue smal cause to thank you for agree-

E.ij.

uing

uing their case with greater suspitions: and according to that you haue so yll deserued of them, you must accompt that themselues, so farre as their liberties and hir Maiesties trust in them will permitte, and all their frendes for their benefite, will with moste sharpe reuenge vpon you, do what they can to persuade their innocence. Neither I trusst will her maiestie hir selfe, so yet give ouer the care of her owne preseruation, as to con-

Clemency to
traytors

temne all aduertisements of attempts, and not by god care and hede of hir counsel, yea & extirpation of the contrarie, stand vpon her gard against all aduauncements of suche tresses as you would preferre being dangerous to hir safetie, and which haue alredy to their vttermost attempted her hyest perill, or yet to leaue in danger to their malice hir god subiectes that be ielous of her preseruing. And God give vnto hir grace the hart in perilles touching her person and estate, not to haue too great clemencie, remembryng that though it be magnificall and noble to contemne treasons, to pardon traytors, to reconcile dangerous underminers of her estat: yet the whole realme having interest in hir lyfe, by which we all liue, and can not liue well without her, it is farre more honorable to be god Ladie to true men than to false, to
the

the whole cōmon welth of god men that de-
pend vpon hir, than to any knot of euil men
that may practise her danger, by whiche the
whole realme must nede come to such con-
fusion, as your wise guides wold sayn bring
it. But in the meane tyme you see, they haue
brought you in a gay case, vpon trust of their
words, their bayne colours in their procla-
mations, their false promises of great suc-
cours. You are in the way of vndoing for e-
uer to helpe them to a little leysure to shifte,
or (if they abyde by it) to giue the aduenture
of their most heynous treasons.

And hereto they persuade you with pro-
mis of the help of God and god people, direct-
ly against the commandement of God, & to good pe-
ple the disturbance of god people. But, I pray
you, what People, or what Goodnesse, looke
they for to ayde them? The late tumults in
king Edwards time haue taught al the wise
people of the Realm, to beware of suche fol-
lies. The god & honest subiectes of the West,
that were then seduced, nowe haue learned,
and do like god subiectes continue in loyall
duetie and be ready to employ their force a-
gainst you, to teach you by smart that whiche
you wil not lern by example. The noble and
wel gouerned city of Exeter hath taught al
Cities & townez the honoz of faythfulnesse.

Exce...
Exce...
Exce...

Al

Sir Iohn
Chekes ex-
cellēt boke

Al the south, the east, eche part, the land, the
sea, & heauen it selfe are ioyned against you.
Ech man seeth the horroz of the fact, but your
selues alone. Reade (I beseech you) the excel-
lent treatis of sir John Cheke Knight, of the
Hurt of sedition, there see as in a glasse, the
desormitie of your faulte, learne to wype a-
way those spots that haue so fowly arayed
you, that you loke not like Christian people
but like monsters in nature & policie, how-
ever your captains cal you god people, being
so rebelious against so god a Soueraine, &
banded in hostilitie against all god subiects.
So eche thing that they pretend with mere
contrarietie of truth, bewrayeth their open
falshood, vntesse they will, to defend the selues
to haue said in one only thing true, that they
rise to redresse thinges amisse, say that they
meane not thinges amisse to be redressed, but
things to be amisse redressed.

Custome

Liberties

In like maner is all the rest. They will
(they say) restore auncient customes and li-
berties to the church and realme. Are all cu-
stomes, without respect of god or bad, to be
restored? are not rather the badde to be re-
formed? and so is it true libertie to be deli-
vered from them, and not remayne thral
and bounde unto them. For he that bindeth
least and leitteth freest, offereth most liber-
tie.

tie. If they meane by libertie lewde licentiousnesse, and dissolute disordre of lyfe, to haue no feare of God, Prince, law, or shame, to haue no respect or awe of honestie, such libertie I graunt they propounde unto you, and give you dayly examples of. But if the true libertie of Christes churche and flocke be, to heare his voyce, and no straungers, to be subject or in bondage to no strange power or usurped tyraannie that shall lyt in the consciences of christian men, captiuing them to an implicite & general sayth of what so euer they shall teach without the warrant of Christ the true head of the church, then your great Libertines bryng but bondage and slauerie. Beware therfore lest vnder name of libertie, you take the heuy yoke of thralldom. When most noble and victorios kings and princes, most graue, valiant and wylle counsellors and nobilitie, moste learned, discrete and vertuous prelates and other of the clergie, haue with their great travail, study and aduenture, made a conquest of Antichriste that kept vs in bondage, deliuered this Realme to very freedom in dede, set it at libertie from fozeine tyrants yoke : is this to restore the libertie of the Church, to make it bond again? Can you be so mad to think it? Great are the illusions vpon those whome Gods

Gods

Gods grace hath forsaken. Pray to God to
bring your hartes to libertie of considerati-
on, and you shall plainly see the libertie of
the churche assayled by your owne factions,
the libertie of your consciences captiued, and
the true libertie of youre lyues in lawfull
things restrayned. Swete in dæde is the
name of libertie, and the tresure of the thing
it selfe beyond al value inestimable: so much
the moze it behoueth you to take hede that
with the sweetenesse of the name you lese
not the value of the thing. You may not
thinke her maiestie her selfe, and her nobili-
tie, clergie, and other god subiectes, so farre
thowne downe in courage, as they woulde
lose the iewell of libertie. Much lesse multe
ye beleue your licentious bosters of libertie,
that will bring you in ded nothing but bond-
age. You see the difference of their credit,
and the evidence of your perill: iudge ther-
fore the falshod of this colour, as well as the
rest, and with the sond devise that foloweth,
to pretende a care for their countrey, into
whose bowels they haue thrust their wea-
pcn, least they should be behind strangers in
wounding her.

strangers

They say they feare a reformation by
Strangers, to the hazard of the realme: and
therefore forsooth these noble hazarders of
their

their owne wealth estate and honour, ande
your sureties, must hazard the realme them
selues, lest strangers shoulde: and yet further
withal, lest them selues shoulde not suffice to
hazard it enough, they directly signifie, and
it is wel known, that these selues haue sought
and vsed conspiracie of strangers to further
the hazard to their vttermost. But note the
fraude I pray you, for the meaning is to de-
ceive you, and therfore it behoueth you to
note it. They will not say directly, we haue
practised with strangers to take our partes,
for that were too bゾode and too plaine: but it
must be penned in such words that you must
be giuen to understand that strangers are of
that faction, yea and so farre forward, that
they are also redy to do that which you haue
enterprised, though forsooth your captaines
and they be not of one cōspiracie. He is blind
that feeth it not. All this is but to encourage
you and to put you in hope of aide, either by
traitors in England, or enimies abroade:
Whence it com it makes no matter. But then
deceive you, it will not be: wryt it wel, se de
not your selfe with vayne hopes.

First, if strangers were disposed to come,
it is a mad saying, let vs ryse and reforme
least strangers come and resorte, as though
strangers hauing purpose to come and in-

F.i. ten-

tending to gain by spoyl, wold come so much
the later for hauing so much ayde as so many
rebelles to helpe them to spoile. Therefore,
when they come not in deed, you must needes
say that you wer falsly so borne in hand with
a gay hope, to make you the bolder to runne
to your owne destruction.

Tresors of po-
pish religiou.

King Iohn.

Cardinal
Poole.

An unnaturall hope it is, and a beastly, to
ioyne with any strangers to the spoyle of
their own countrey. But suche is the nature
of that false religion, to regard no countrey,
faith, nature or common honestie. Remem-
ber I pray you : what yelded the realme tri-
butarie and the King Wassall, I meane King
Iohn, but the treason of Popishe Religion ?
What gane the Crowne, to Ludouike the
Dolphin of France, that inuaded and posse-
sed much of the Realme a long time, by the
ayde of disloyal Barons in England, but the
treason of popish religion ? What sent Le-
gates and Messangers (yea Englishe tray-
tors) about Christendom, to forein Empe-
rour and Kings, to offer them this realme
to prey, spoyle and conquest, to exhort them
to turne their prepared powers from inua-
ding the Turk, to make war vpon the king
of England our Soueraigne Ladies most
noble father, whom they termed worse than
any Turk, but treason of popishe Religion ?

What

What hazarded this Realme with subiecti-
on to strangers in our late memorie: but
treason of popish Religion? What then de- Trolop. A.
riued, and yet daily doth, solemn pedigrees to B.&c.
Spaniards and other foaine, yea & wchelsteth
law for dangerous strangers, to make them
acceptable to the deceyued multitude, as
though they were our naturall Princes, but
only treason of popish religion?

But GOD hath hetherto preserued this
land from being subdued by these horrible
treasons, and I trust hee will still, and in
your poore case is most likeliest to leave your President.
vaine trust disapointed. For consider the like
lyhod. The example so toucheth the common
state of all Kings and Princes, as you being
rebelles may loke for no foaine ayde, though
it were but for presidents sake. Such foaine
as might come to you by lande, are truer
frends to the Queene than you be subiectes:
where, by the way, loke for no retire nor
safe refuge, but her Maiesties mercie. Other
strangers that in ded haue vttered more
malice to her Maiestie & her realme, & haue
interrupted the god loue and peace, and an-
cient league, amitie, & intelligence betwene
her Maiestie and those Princes of whome
shee hath moske constantly well deserued:
alas, they be neither much terrible to her
Maiestie, nor can be much cōfortable to you.

F.ij.

Will

Scotland.

Alua.

K. Philip.

Will thei,in such season as may serue your
turnes,having so few to spare where they
be,bring a meane power by sea,so farre,so
dangerous a voyage,along the Nauenes high-
nesse coaste,in such time of year, being ney-
ther able to resist her nauie by the way,lesse
able when their men be landed, and least
able to come agayne to fetch them when the
enterprise is ended? Be they so madde, trow
you,to leauue their nobilitie,Captaynes and
Souldours in their enimies land,inclosed
betwene enimies of both Realmes,with-
out more succour than unlikely Fortune
& the trust of a few rebelles? No,no,they
be not yet so mad , though you be madder.
There must be greater heades and power
than you be,or haue at libertie,that they
will ioyne withall . They can be content
to give you vayn hope perhaps. For if En-
gland may be in tumult, by their practise,
and you come to your deserued end,it con-
tenteth and suffiseth them to haue ventu-
red the state at your perill, & to haue griz-
ued her Maiestie with alienation and de-
struction of so many poore deceyued sub-
iects. Looke to your selues well, the braggs
are not performed, the promises are not
kept,you are betrayed by your owne lea-
ders. Call to God for mercie by tunnes,sav-
tissid

tisue her Maiestie with returning to dutie, and that with all spedē, least though ye scape slaughter by the true subiectes hand, you may not with honoꝝ be too gently delt with. Deliver them that betrayed you, that they which in proclamatiōs haue published vnto you vaine & false hopes of treasons, may vpon scaffolds preach vnto you the right fruities of rebellion and dutie of obedience, that their death may do more good in example, than euer their liues dyd in practise.

This counsell I hope you will folloſe, When the light of true consideration shall shine into your hartes, and chase away all darknesse of these erronious shewes and false colorz that yet haue blinded you: and so much the more when you shall further note all the necessarie circumstances that may reduce you to truthe. What be your leaders? Your two Erles, you know wel, are euēn of the meanest of all Nobilitie, in hauioꝝ, credite and power, to conduce you through so great and dangerous an enterpriſe. The one you ſee hardly beareth the conuenience of his eſtate with his ſmal poſtition of that which his anceſters ſometime had and lost: his dayly ſales and chiftes for neceſſitie, euēn then when he hadde leſſe

F.iii. charge

The rebels
Laders dif-
cribed.

charge than to maintaine an army, both in
Hussey and else where are well knownen:
suche power as he hath had & vsed in those
partes about you, is to be ascribed to her
Maiesties anthoritie, vnder whom he ser-
ued, which now is bent against him: other-
wise, neyther his policie great to rule or
redresse a Realme, nor yet to espie the true
faultes, much lesse the remedie, an vnfitte
iudge of religion, and a very euill chosen
chastiser of disorderded life. The other, of
no credit, no wisdome nor gouernance, ns
abilitie, no vertue. Who knoweth not the
enormities of his life, the indiscretion of
ruling his owne, the great lackes & dettes
wherein he is by his owne fault endan-
gered, the estimation of him as of a con-
firmed man , none otherwyse regarded
than for the names sake of honoꝝ & some
possibilitie that he might parbaps leauue a
better sonne to amēd the state of his house?
Thoughe his Father were touched with
many gret faults, much noted in y world,
some whereof this Gentleman hath as by
inheritance receyued : yet never did he so
hurtfull a dēd eyther to the cōmonweale,
or to his owne name and familie, as when
he begatte so vngracious a sonne. Euen
he that never gouerned well him selfe nor
any

any thing that he hath, whom no Wiseman
nor I think any of you (as mad as ye be)
would priuately trust with ordering of a
mean housbold, now must take in publike
charge the power of a shere or two, yea of
all the Realme, if the rest wold aduenture
as madly as you. For the case of Religion:
doth any man knowe that euer he preten-
ded any religion or conscience at all, till
now he maketh an Apish counterfayting
of fayned popish deuotion? And now yet,
by your god iudgement, he that knoweth
neyther religion, faith nor learning, must
come to comptrol the iudgement, learning
& faith of the Quenes Maiesie, her Coun-
sell and all her Clergie. What mad absur-
dities are you runne into, to beleue so ap-
parant vntruthe, dissimulations and hy-
pocrisies? The residue of your doltish Cap-
taynes, what be they? think you they be
men able to beare you out against the pow-
er of a Prince, all her Nobilitie, Cities,
Realme, subiects, frends and allies? One
with little wit far set, an other in his olde
age wery of his welth, an other a runnes-
away with a yong wild braine tickled to
see fashions. Alas, what be these to carry
you through the serious and earnest dan-
gerous enterprize that you haue in hand?

They

Omen
placet.

Pretense of
dutie.

They are rather meeter to fraye you from it : mete men surely to follow your ominous fatall or vnlucky ensignes, wounds and crosses, the apt and due signes of tylt slaughter, or infamous execration.

But yet perhaps some of you haue this meaning that you owe them dutie, and for dutie you will not forsake any danger. If this consideration haue place in any dutie, it hath it chiesely in the hiest dutie which you haue despised. A mad excuse it is to say, you entred into danger for dutie, when the principall dutie bade you sitte in quiet without danger at all. Euen such a fonde doing of dutie it is, as if one would kill his Father to please his Maister, or rather murder Father, Maister and him selfe to kepe promise with a thefe. What be these duties that may moue you? weye them and compare them. The name of Percies and Nenilles haue long ben honourable and well beloued among you, some of you and your forfathers haue ben avanced by them and their auncesters, some perhaps be knit in kinred, some be tenantes, some be seruantes, some be with like causes allied & bounde to the meaner Captaines. Greate things be these to moue loue & good neyghbourhed, and of great impoerance and efficacy.

ficacie to drawe honest, true and kindharted men to sticke by their Lords & frends in all wars against the Princes enimies, and in all honest quarels and perilles: but small matters they be, yea no causes at all to draw any man to stand with any man in rebellions and treasons. Is Percie and Neuill moze auncient, moze beloued and deare vnto you, than your naturall Soveraigne Ladie the Queene of England, yea of England it selfe? Doth one small tenuancie moue you moze than the holoyng of the whole realme? Is not in all your homages and fealties vnto them, saued your faith, & allegiance to your Souerain Ladie This is euen as vntoward a follie, as if a mad fole in a tempest woulde trauayle to drowne the whole ship to saue one of the mariniers cabbens. This is not rightly considered of you.

The common weale is the ship we sayle in, no one can be safe if the whole do perish. To God, & then to the realme, to the crowne, to the law and gouernement, you're leaders and you & we all do owe our selues and all that we haue, in highest degree of dutie: All other inferior duties are but meanes that these may be the better performed. When now your Captains haue forslaken faith &

G.j. C. dutie

dutie to God, natural loue and dutie to the
realme, allegiance & duetie to the crowne,
obedience and dutie to lawe and gouern-
ment: it is no following of dutie to follow
them against these duties, no though they
were your fathers. And that they haue done
so, you may not beleue their pretenses, you
must beleue the boke of god which you haue
treden vnder fote, ye must beleue the lawes
of the realme which you haue contempnously
broken, you must beleue the Quenes Maie-
tie her self speaking in her proclamations,
& by the mouths of hit officers, whose graci-
ous boyce you haue rebelliously contemned.

Their doings. Nowe as I haue compaiied youre small
duties pretended, with youre grate duties
forsaken, compare again your most due du-
ties with youre vndue doyngs. You haue
without warrant from the Quenes Maie-
tie, or any by her authorized, assembled
your selues in forcible maner, adhered to
those whom hit Maestrie hath declared trait-
ours and rebelles, you haue levied warre
Within the Realme agaynst the Realme,
Within the Quenes dominions against the
Quene, you haue broken the common peace,
wherby your selues, your families and pos-
sessions haue hitherto bene preserued, you
haue in your rebellious outrage committed
many

many haynous and horriblie factes, you haue
destroyed the monumentes of Gods most
holy Communion, you haue torne and de-
faced the sacred Bible of Goddes most holy
worde the very pledge of your saluation,
you haue presumed to alter the forme of
Christes Religion, you haue in dishonour
of Christes most blissted and onely sufficient
sacrifice set vp the most abhominable and
blasphemous sacrifice of wickedesse, you
haue committed vnnaturall and vile cruel-
ties vpon Gods ministers the dispensers of
Gods mysteries and of the health of youre
soules, you haue defaced Gods holy ordi-
nance whereby all mankynde is preserued
in chastitie and continued by lawefull en-
crease, you haue robbed your neyghbours,
spoyled and destroyed the Nuenes true sub-
iectes, you haue wasted the prouision for
your wifes and chldren, you haue vndone
your selues. Trow you, this be your dutie,
eyther as Christian men, Englishmen, sub-
iectes, tenauites, husbandes, fathers, neigh-
hours, yea or naturall men?

And when you haue thus done, thynke
you to beare it thus away? A piece of the
Bishoprike of Durhamme and Richmonde
shire conteyneth not all England? Your
courage may be good, I would it were em-

G.y. ployed

Their weke-
nesse.

ployed to better causes: your power is but
smal. You know you are but few, weake,
vnarmed, vnfurnished to hold out, vnlaw-
fully called, vnskilfully guided, slenderly
provided for, falsely abused, fondly blinded.
your captains not trustie to you nor bound
by any authoritie so to be, youre company
not holden togither by any iust power but
that they may slip away as their lust, their
werynnesse, their nede, their busynesse, hope
of pardon or better aduiselement may come
vpon them, your succours faile you with-
in and without, your vitayles in a barren
place not like long to endure, the season
harde, your lodgings incommodious, your
housholdes in perill of famine or destrucci-
on in youre absence, no store of armure,
weapon nor munition, youre number of
horse though not nowe many, yet dayly
lyke to be fewer, those necessaries that
you haue eyther for defense, iuasion or
sustenance being ones spent, no waye to
recover more, one ouerthow destroyeth
you wholly, you haue no meane to repaire
your force, you are enclosed round about,
no refuge by lande, no escape by sea. Are
not you in a gay fakyng? And this you
knowe to be true.

On the other syde, beholde the dreadfull
maiesse,

maiestie of God the Lord of hostes is displeased with you, the Quenes highnesse, sometime your louing Soueraigne Lady, ^{The Quene}
^{power.} now by your lewdnesse is enforced to be the heuie minister of Gods wrath against you. The whole nobilitie for their dutie, and the rather for reuenge of the dishonorable spots and suspitions sprinkled vpon them by your traytorous proclamations, is earnestly bent to ouerthrowe you, the whole number of her highnesse true subiects ready to die vpon you, the number is great agaynst you, infinitely exceeding your petit multitude, they be furnished of all things necessarie with a princes store, and so great store as never had any of her auncesters, weapon, armure, shot, pouder, & all sorte of munition, vitall abundance, choise of commodious being, strong holds, one knot of iust authozitie from which the power assembled can not start or sever, skilfull Captaynes, wise Gouernours, orderly proceeding, dayly freshe succoures at pleasure, power to saue and kil by lawe, a wyde and large realme gathered togither, the country round about within hir obeyfaunce, a strong partie, god & sure friends euen in the next foerein part vnto you, the very grounds colours and fundations of your

The match
compared.

Their danger.

your enterprise be in her Maiesties power, & in al necessities or misfortunes, armie upon armie to be newe repaired, so as a few victories can not suffise you: finally all auantages agaynst you infinitely incomparable. Throw you this match be wel made: a corner against a Realme, a handfull against hundreds of thousands, want against plentie, foly against policie, nakednesse against armed force, the succourlesse against abundance of ayde, falshehode against truth, one or two doltish mad heads against whole Pabilitie, a few rebelles against all subiectes, the wilde field against strong sorts, an vngodly, weake, foolish, destitute, misguided, silly, small multitude against the wrath of God and power of a Prince: Is it not time for you to be better aduised? See you not your perill: or is it not rather so depe that you can not see the bottome? Surely it is as depe as Hell: which though you can not throughly measure it, you may iustly feare it. Dreadfull he is that can send both body and soule into hell fire. Beside all these bodily paynes, the state wherein you stand, is the state of damnation, if you die in it, there is no recoverie.

Remember your selues therfore betimes

mes. For Gods sake, and for your owne
weale euerlastingly, bethinke you of the Gods mercie.
infinite mercy of almighty God, wherof
there is no measure. Repent you of your
offending him, embrace his true Religi-
on, heare his wozde, learne his will, and
follow it. Agayne, call to mind how graci-
ous and mercifull a Quene he hath placed
ouer vs : think vpon the great examples
of clemencie that she hath vsed, the ten-
der loue that she hath ever shewed to the
Realme, the care she hathe for vs all,
the grieve she beareth to lose so many of
you that might vs better preserued: flee to
that refuge, where is the only hope that
is leste you: make suche amendes as you
may, yelde your captaines to justice, your
selues to hir mercie, that if for necessarie
importance of honour, of president, and of
the safetie of her Maesties person and re-
alme, you must be some examples of iu-
stice, you may recover yet the possession of
eternall life: and if hir Maestie shall ex-
tende the excesse of hir clemencie to youre
pardon, you may acknowledge it in your
truer seruice hereafter: and whether way
soever it shall please G D D and hir high-
nesse to dispose, you may in life and deathe
teache true obedience, and be examples to
re-

The Quenes
clementea

Holsome
countell.

Example.

restrayne your selues and all other here-
after from so soule spot and danger of re-
bellion. And to this ende, God sende you
his grace.

God saue our Queene
Elizabeth, and con-
found her enemies.

Imprinted by Henry
*Bynneman, for Lucas
Harrison.*

1569.

